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ABSTRACT

Researchers investigating marital egalitarianism have defined that concept in diverse ways, examining such factors as marital power, equal role sharing, and status and resource factors. Data from a series of 12 workshops held between 1982 and 1985 were used to develop an alternate means of conceptualizing an egalitarian partnership between spouses which focuses on the subjective quality of what it means to relate as equals. Based on workshop material, a survey of relationship egalitarianism was developed which included questions on work involvement, participation in domestic tasks and childcare, satisfaction measures, and the Bem Sex Role Inventory to assess the respondent's sex role orientation. The survey was administered to 64 couples. The results revealed no support for the impact of status and resource factors (age, education, income) on marital egalitarianism. In contrast, significant associations were found between sex role orientations and marital equality. Strong correlations between egalitarianism and indices of marital quality suggest that such relationships may be the most satisfying for both partners. The data suggest that the presumed linkage between resource factors and marital power may be mediated by the influence of sex role internalization. (Workshop results are included which summarize subjective interpretations of equal versus unequal relationships, the perceived advantages and disadvantages of each, and sex role impacts on egalitarian partnerships between the sexes.) (Author/NB)

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(RE-)DEFINING THE EGALITARIAN PARTNERSHIP:

A MODEL OF MALE-FEMALE INTERDEPENDENCE

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ABSTRACT

An alternate means of conceptualizing an egalitarian partnership between wives and husbands is offered which focuses on the subjective quality of what it means to "relate as equals." Attitudinal and behavioral dimensions are considered. Results of a survey of 64 couples (n=128) are presented which examine the relationship of status factors and the sex role orientation of the respondent to an index of egalitarianism based on the above model. Virtually no support was found for the impact of status and resource factors (age, education, income) on marital egalitarianism. In contrast, significant associations were found between sex role orientations and marital equality. Strong correlations between egalitarianism and indices of marital quality suggest that such relationships may be the most satisfying for both partners. The data suggest that the presumed linkage between resource factors and marital power may be mediated by the influence of sex role internalization.

Workshop results are included which summarize (1) subjective interpretations of equal versus unequal relationships, (2) the perceived advantages and disadvantages of each, and (3) sex role impacts on egalitarian partnerships between the sexes.

(RE-)DEFINING THE EGALITARIAN PARTNERSHIP: A MODEL OF MALE-FEMALE INTERDEPENDENCE

A number of researchers interested in marital egalitarianism have, over the years, defined the concept in an equally diverse number of ways. Scanzoni (1982), for example, emphasizes the necessity for equality in career orientations as a prerequisite for equal bargaining power within the marital relationship itself. Other researchers sharing this perspective (e.g., Bird, 1979; Simpson and England, 1982; Cherlin, 1978) argue, in essence, that control over external resources invariably translates into greater interpersonal power.* Proponents of this viewpoint suggest that in order for a husband and wife to relate as equals, equal access to such resources is critical. Objective inequality implies subjective inequality.

Others have focused on the division of domestic roles within the marriage as indicators of how equal or unequal the relationship is. In this perspective, equal involvement in household and/or childcare responsibilities become the criteria for marital egalitarianism (cf. Bailyn, 1978; Haas, 1980; Yogev, 1981). Evidence of continued inequality in the sexual division of labor at home despite the growing involvement of married women in the occupational structure is interpreted, correctly, as problematic for social equality. As one researcher once exclaimed, "Can women be equal to men outside the home when they are unequal within it?" (Oakley, 1976: 89).

The crux of both of these orientations centers on how power is exercised within the marriage. The basic tenet of resource theory (McDonald, 1980) is that the decision-making power of each spouse, including power to affect the allocation of domestic chores, is "directly dependent upon the extent to which that spouse contributes valued resources to the marriage" (Warner, et al., 1986: 121). Most studies on marital egalitarianism have

* E.g., "Das Sein bestimmt das Bewusstsein." ("Existence/material condition determines consciousness").

operationalized the concept in such terms as whether or not housework or childcare are shared equally ("equal role-sharing") or whether or not both partners are equally devoted to careers in the occupational structure. Such approaches, however, overlook the fundamental quality of what it means to "relate as equals." Is, for example, equal access to external resources necessary for a husband and wife to relate to one another as equals? Are, for instance, inequalities in the domestic division of labor necessarily reflective of an "unequal relationship?" Is the direction of causality perhaps the opposite of what we have typically assumed under resource theory: that it may be the ability of spouses to perceive and relate to one another as equals which precedes any subsequent equality of commitment to work and/or equality of division of domestic roles. The prevailing paradigm of marital power, in short, fails to address the critical issue of whether two people have to "be equal" in order to relate "as equals." The literature offers little in the way of a more precisely refined definition of what an egalitarian marriage is in the first place.

This paper presents the results of research with over 200 subjects over a three year period designed to answer the question, "What does it mean when we say that two people relate 'as equals'?" Once this conceptual model has been laid out, we will examine the influence of sex role identification on the ability of spouses to establish and maintain an egalitarian marriage. Data for testing this relationship were drawn from a survey of 64 couples conducted in the Spring of 1982. As Rodman (1972) has suggested in his theory of resources in their "cultural

context," one might expect cultural prescriptions surrounding gender (i.e., sex roles) to play a significant role in influencing power dynamics in interpersonal relationships (cf. Oppenheimer, 1977). To the extent that "objective inequalities" in income, age, education and so on coexist with subjective (relationship) inequality, is the link directly causal, or is it moderated and "filtered" through the influence of sex role norms? The hypothesis being explored in the second part of this paper assumes the latter: That sex role orientations of spouses (e.g., "masculine," "feminine," "androgynous") are a more dominant factor than status in affecting marital egalitarianism.

Thus, while the primary intent here is to present a theoretical reconceptualization of the "egalitarian marriage," we will examine how status and sex role factors impacted on their emergence in one study.

RESEARCH METHODS

DATA. The primary sources of data for arriving at a theoretically comprehensive model of egalitarian marriage were a series of 12 workshops conducted by the researcher over a three year period (March 1982 - June 1985) entitled, "Exploring and Defining 'Equality' in Interpersonal Relationships." In these workshops, participants were asked to identify two types of relationships they have had in their lives: "Think of a relationship you have (or have had) with someone that you can definitely say is (or was) (1) NOT an equal relationship and (2) an EQUAL one." Subjects were instructed to identify their relationship to the person in question (e.g., father, mother, boss, friend etc.) and then

asked to "List as many qualities or characteristics about this relationship that led you to realize that it was (or was not) equal. How do you know that you and this person are (or are not) equal in this relationship? How can you tell?" (Refer to Appendices E and F for results).

In all, 231 people participated in these workshops (129 women; 102 men), with 32 hours of total contact time. The results of each administration of this exercise were remarkably consistent: Content analyses of the material submitted revealed that an egalitarian partnership could be conceptualized as embodying specific attitudinal and behavioral components, the core of which is the ability of both partners to actively balance their own interests with the interests of the other (i.e., a conscious recognition of their mutual interdependence). Appendix A provides a coherent synthesis of various elements into a comprehensive model of such relationships.[1] Figures 1 and 2 summarize the attitudinal and behavioral elements contained in the conceptual model.

Insert Figures 1 and 2 about here

The central theme of interdependence, or balance, characteristic of an egalitarian partnership implies that neither partner's needs, interests or concerns have any consistent or assumed priority over the other's. Each partner's concerns are equally legitimate. A common observation made by people in egalitarian relationships was attention to "fair treatment." Although the identification of a relationship as "fair" was in and of itself not sufficient to qualify it as "equal," without this perception there was no chance that it could be. Fairness, or "equity," is a necessary, but not sufficient, condition for egalitarianism. Figure 3 considers the relationship between equity, egalitarianism and equality.

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[1] The materials in Appendices B-F describe and summarize the workshops and contrast this model of egalitarianism with prior conceptions of marital equality and husband/wife interdependence.

Insert Figure 3 about here

The significance of this conceptualization is that it allows us to make distinctions between terms which have often been used interchangeably in the marriage and family literature. The point is that there are important distinctions to be made between the "egalitiarianism of a relationship" (subjective), "equity," and the objective conditions which may (or may not) influence the emergence and persistence of such relationships.

As Figure 1 shows us , the principal attitudinal component in an equal partnership is empathy. This quality is necessary in order to fully identify with and appreciate the needs and interests of one's partner. The other elements (trust, respect and appreciation) all rely on the preexistence of empathy.

The fulcrum of interdependence upon which an egalitarian partnership balances is highlighted by its three primary behavioral facets: Two-way communication, mutual responsiveness ("intuitive" and "solicited") and decision-making by consensus (see Figure 2). Secondary behavioral manifestations of relationship equality include (1) the sharing of household roles (which has the tendency to enhance empathy for role performance) or not taking the performance of such roles for granted if there are extensive role divisions (sex-role specific or other), (2) the ability to confront as well as accept (and encourage) differences and (3) the opportunity to maintain some "individual space" as well as engage in mutual activities.

Based upon the material from these workshops, an index of relationship egalitarianism was developed and included in an empirical survey on work

and family roles in marriage. 64 couples (n=128) participated in the survey, which included questions on work involvement, participation in domestic tasks and childcare, satisfaction measures and the Bem Sex Role Inventory (Bem, 1974) to assess the respondent's sex role orientation.[2]

Respondent characteristics. The median age of husbands in the survey was 41, while the corresponding age for wives was 38. Median length of marriage was 12.5 years. Most respondents had completed a college education. Eighty-eight percent of the couples were two-income families, where both partners were typically working full-time. Median family income was $ 26,000. Most of the couples in this sample had at least one partner who was employed in social/human service or the helping professions (e.g., teachers, counselors, nurses). 35 of the couples (55%) had children; most of these having two. Although by no means representative of the population of married couples at large, there was enough diversity within this group to get at least an initial glimpse of whether or not status differences invariably translated into unequal marriages or whether equal role divisions necessarily implied the existence of an equal partnership.

The dependent variable: Marriage Egalitarianism. The dependent variable in the surveys consisted of the Maier Index of Egalitarian Relation-

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[2] Survey respondents were recruited at a public conference on male sexuality at which the researcher spoke, or were referred by someone who was there. There is no attempt to argue the representativeness of such a sample. Despite such limitations, however, this group did offer an opportunity for a first study of subjective egalitarianism. Even within this group, it should be noted, there was great variation in the degree of marital equality. The survey took place in 1982.

ships (MAIER Index). The index contained 9 bi-polar items, each reflecting a different aspect of egalitarian relationships outlined in the conceptual model (Appendix A). Respondents were asked to describe their spouse on a five-point scale in terms of which of the two poles most closely reflected their partner. The index was scored so that higher scores on the MAIER index signified greater egalitarianism of the spouse, as perceived by the respondent. For each wife and husband in the sample, we have their idea of how "egalitarian" they perceive their spouse to be. These ratings provided interval-level values ranging from 1 (low) to 5 (high). As a face-validity check on the index, a tenth item was included which read, "Always make me feel like his or her equal partner" on one pole versus "Never makes me feel like his or her equal partner: Always treats me as the secondary partner" on the other pole. The 9-item index correlated + 0.73 with this item, signifying high reliability (significance $<$ .001).[3]

Wives, on the average, rated their husband's "egalitarianism score" at 3.79; Husbands rated their wives at an average of 3.81 (The difference between the sexes is not significant). These individual ratings then formed the basis for rating the egalitarianism of the couple itself. Individual (Husband/Wife) scores were dichotomized into "low" or "highly" egalitarian, using 4.0 as the cutoff point. Using this scoring procedure (refer to Figure 4), 58% of the husbands and wives (by coincidence) scored "low" and 42% of each scored "high." As one can infer from Figure 4, couples in which

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[3] The full index is reproduced in Appendix L.

both partners scored "high" were classified as "Egalitarian."

Insert Figure 4 about here

Similarly, couples in which both spouses were rated "low," were classified as "Unequal." Couples in which one, but not the other, partner was rated high (or low) were coded as "partially unequal." Following this procedure 17 of the 64 couples (27%) came out as "egalitarian," 27 of 64 (44%) came out as "unequal," with the remainder divided equally between the two remaining cells. A cross-tabulation of husband egalitarianism by wife egalitarianism revealed a statistically significant tendency for "like marries like:" i.e., for egalitarian individuals to be married to one another (chi square = 8.52, 1 DF, Kendall's tau b = 0.40, significance $<$.01).

The independent variables: Reassessing the primacy of resource factors.

The independent variables relevant to this research were (1) relative indications of status (age, education, income) and (2) sex role orientation. For years, resource theorists among family researchers have maintained that marital equality must be predicated on status equality. Under this assumption, we would expect the egalitarianism of a marriage to increase as the wife's status approaches and equals that of her husband. At the same time, researchers on gender roles in the family would argue that the greater the extent of sex role polarization within the couple (along the psychological dimensions of masculinity/femininity), the greater the crystallization of sex-role specific duties within the family. Sex-role traditionality is associated with inequality in the division of family roles in marriage.

For this study, resource indices were constructed by calculating the ratio of the wife's age to her husband's, her years of schooling to his, and her income to his. Sex role orientation has measured using the short-form of the Bem Sex Role Inventory. This is a 30-item self-assessment of "how true" various personality traits are of the individual. One third of the items, rated on a 7-point Likert scale ranging from 1 ("Never or almost never true") to 7 ("Always or almost always true"), are those that would be considered "masculine" in American culture (e.g., independent, willing to take risks, forceful) while another third are more typically associated with "femininity" in our culture (e.g., affectionate, eager to soothe hurt feelings, loves children). The median-split method is then used to classify respondents as either "masculine" (above the sample median on the "masculine" items; below the median on the "feminine" ones), "feminine" (the converse), or "androgynous" (above the sample medians for both masculinity and femininity). Respondents who score below the sample median on both subscales are "undifferentiated" by the BSRI in terms of sex role orientation.[4] Cross-tabulations were run between respondent sex role orientation and respondent's egalitarianism (as rated by their partner). The relationship of sex role to marital (couple) egalitarianism was also explored.

FINDINGS

Contrary to the resource-factor hypothesis, there was little evidence in these data to support the contention that as husbands and wives are more

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[4] The median masculinity-subscale score for husbands was 5.2; for wives, 5.0. The median femininity-subscale score for husbands was 5.7; for wives, 6.0.

equal in their relative distribution of objective status resources (in this case, age, education, income), they will be more equal in their interpersonal orientations to each other. Table 1 summarizes the correlations of the individual measure of spouse egalitarianism with these resource factors, and illustrates the absence of significant findings.

Insert Table 1 about here

Even more puzzling is the fact that the greater a wife's level of education or income relative to her husband, the less likely she is to be perceived by him as an egalitarian partner ($r = -.20$ and $-.19$ respectively, significance $< .10$). This does not fit the resource theorists' model, articulated in Scanzoni and Szinovacz's assertion that as couples "are more symmetrical over tangible resources ... the likelihood of symmetrical power and satisfactory outcomes [will be] enhanced" (1980: 104).

The same absence of any significant association applied when the unit of analysis was shifted from the individual to the couple, as shown in Table 2.

Insert Table 2 about here

As the relative levels of the different resource measures increase, there is no corresponding likelihood that both partners will be seen as symmetrically egalitarian.

Although the number of cases is too small to permit complex statistical analyses involving multiple controls, cross-tabulations were run on marital (couple) egalitarianism by income ratio by sex, controlling for the sex role orientation of respondents. The results of these analyses indicated that the (negative) relationship between income and marital egalitarianism held true only for sex-typed husbands or wives. Kendall's tau c for sex-typed wives (masculine or feminine) between income and egalitarianism was - .36 (significance $<$ .02); Kendall's tau c for husbands for this cross-tabulation was - .46 (significance $<$ .01). It is prudent to be cautious in the interpretation of these data since they are based on a small and non-random number of cases. But they are useful in that they seem to suggest that sex roles may play a mediating role in how objective (status) inequalities are translated into interpersonal (subjective) inequality. For androgynous and "undifferentiated" respondents, there were absolutely no significant associations between relative income and the egalitarianism of the marriage.

In contrast to the absence of expected associations between status and egalitarianism, sex role factors were found to correlate significantly with marital equality. For both husbands and wives in this sample, those most likely to be rated as "highly egalitarian" by their partners were those who were androgynous. Sex-typed husbands and wives, especially those who describe themselves as more "masculine," are the least likely to be rated as highly egalitarian. These findings are summarized in Tables 3 and 4.

Insert Tables 3 and 4 Here

As Table 3 shows, 61% of all androgynous wives are rated as "highly egalitarian" by their husbands, in contrast to 28% of the "feminine" wives and 18% of the "masculine" wives. Although the androgynous wives comprise only 29% of the total (18 of 62), they account for 42% of all of those who were rated as highly egalitarian. Table 4 reveals an identical pattern for the husbands: 63% of all androgynous husbands were rated by their wives as "highly egalitarian," as compared to 41% of the feminine husbands and 19% of those who were "masculine." Similarly, while androgynous husbands make up only 25% of the total (16 of 64), they account for 39% of all of those who were rated as highly egalitarian.

When combining the androgynous and "undifferentiated" husbands (and wives) together to analyze the correlation between egalitarianism and whether respondents were sex-typed (m/f) or not, the following results were obtained: Kendall's tau b $\wedge$ = - .34 for wives (Significance = .004), and tau b = - .22 for husbands (significance = .04). In other words, sex-typing in particular was seen to be negatively correlated with egalitarianism.

SEX ROLE IDENTIFICATION AND MARITAL (RELATIONSHIP) EGALITARIANISM

Sex role identification not only affected the degree of egalitarianism spouses were rated at, but also had strong associations with the egalitarianism of the relationship as a whole. This was determined by

examining the distribution within each of the four relationship types (equal, partially unequal - husband dominant, partially unequal - wife dominant, unequal) of the sex role orientations of the wives and husbands. These distributions are summarized in Tables 5 and 6.

Insert Tables 5 and 6 Here

A close examination of Tables 5 and 6 reveals that the greatest proportions of sex-typed individuals (masculine- or feminine-identified husbands or wives) are found in the "Unequal Marriages." For example, 55% of all masculine wives, and 69% of all masculine husbands are found in the unequal marriages. Feminine wives and masculine husbands compose the largest subgroups within the unequal marriages: Feminine wives are 10 of the 27 (37%) found in unequal relationships, while masculine husbands comprise 11 of the 27 (41%) found in the inegalitarian marriages.

Secondly, as both tables show, androgynous husbands and wives are (a) the most likely to be in egalitarian marriages as opposed to any other type (44% of androgynous husbands and 50% of androgynous wives enjoy such a relationship), and (b) comprise the largest sub-groups within the egalitarian marriage categories: 53% of the egalitarian marriages have androgynous wives, and 41% involve androgynous husbands.[5]

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[5] While it is beyond the scope of this paper, the division of domestic roles and childcare was analyzed within each of these four relationship-types. There was only a slight tendency for husbands in so-called "egalitarian marriages" to contribute more in either domain. "Egalitarian" husbands contributed, on the average, only 30% to routine housework and 27% to childcare, in contrast to the 26% and 20% contributed to these roles by the "unequal" husbands. I only raise this as evidence that the perceived egalitarianism of the marriage relationship may be unrelated to "equal role-sharing." (See Appendix M).

DISCUSSION

The current research has looked at the concept of "an egalitarian marriage" as distinct from role divisions (domestic and/or occupational) in marriage. As was demonstrated, this theoretical model isolates the subjective quality of "what it means to relate as equal partners" from more objective measures of "which partner contributes to what aspect of family life and how much." In this context, a marriage of equals is seen as a relationship in which the interests of the self and the interests of the other are quite clearly perceived as interdependent. Objective differences between partners are not allowed to intrude upon the way in which they relate to one another. It appears that in egalitarian marriages, there is a "filter" mediating the impact of resource differences on interpersonal power imbalances. That filter seems to be the extent to which partners have internalized sex role proscriptions.

The attitudinal and behavioral qualities of egalitarian marriages (empathy, trust, respect, appreciation; two-way communiction, mutual responsiveness, and democratic decision-making respectively) are less affected by resource or status differentials than they are by sex role factors. The prevailing tendency in marriage and family research is to accept the assumption that resource differentials will inevitably create an imbalance of interpersonal power within the conjugal relationship. But strictly speaking, as Leacock acutely observed (1978), who can be (or wants to be) completely "equal" to anyone else? It is axiomatic that there are differences between all individuals. Hence, the argument rests

essentially on how one defines "equality." Objectively speaking, there will continue to be vast differences between husbands and wives: Given both the impact of traditional sex role socialization and the economic inequities and outright sex discriminations of the marketplace, husbands will (1) be older, (2) taller, (3) earn more money than their wives (to name a few). Such differences usually confer status on the person controlling the greater amount of resources, i.e., the husband. There is no question about it. The contribution of this research, however, is that this need not be so. Indeed, were it possible to remove all structural obstacles to sex equality in the marketplace, social equality would still remain a far-awy dream unless married couples shared in "an equal relationship" at home.

Income and other status differentials may be highly correlated with conjugal power without implying causation. It could be, as this research suggests, an artifact owing to whether or not the marital partners are androgynous, share in a feminist consciousness and/or in general reject traditional assumptions governing the exercise of authority. Their orientation to the relationship affects how they perceive the "resources" at their disposal, not vice versa. Following Scanzoni and Scinovacz's typology, we could infer that both partners in an egalitarian marriage believe in maximizing their "joint profit," not their "individual profit." In an equal relationship between a woman and a man, this interdependence means that men must abandon their traditional (sex-role based) assumption that "what's good for me will be good for us" (self-centered) and that women must

abadon their (sex-role based) assumptions that "what's good for us is necessarily and always good for me." This desire to maintain a balance between the two interests has implications for how partners communicate, negotiate, make decisions, and what they perceive to be "legitimate" claims on their partner or by their partner.

What this suggests, is that equality and interdependence are linked and that both are required for intimacy between spouses. Figure 5 illustrates the evolution of this perspective in marriage, tracing it from the "romantic" ideal of "two-becoming-one" prevalent in America during the 1950's to mid-60's to the age of commitment and intimacy which may lie ahead.

Insert Figure 5 Here

A close examination of Figure 5 shows another way in which traditional sex roles may block male-female interdependence and egalitarian relationships between them. To the extent that men place a high emphasis on "independence" (or autonomy, or individualism) as a defining characteristic of the "perfect relationship," they will resist the feelings of accommodation and obligations for responsiveness that will arise in an equal relationship. Masculinity as it operates for most American men today is synonymous with remaining "in control." The responsibiliy inherent in an equal relationship implies a broader definition of "control" and "freedom:" The ability to allow one's self to be responsive to another; to free one's self from the constraints of "masculinity;" the ability to be receptive of change. In this new vision of relationships, the "perfect union" is one which does not simply

accept partners "as they are," but challenges them to become more of what they can be. As opposed to the traditional masculine jokes about the "limiting" and "restrictive" nature of marriage, this model implies that an egalitarian relationship can be expansive. Hence the formula, 1 + 1 = 4 (Figure 5).

McDonald (1980) observed in his decade review of the literature on marital power that "[w]e have yet to be able to make empirical generalizations regarding the relationship of resources to power and decision-making." (850) This fact underscores the need to understand the dynamic processes by which resource factors or "objective conditions" are translated into interpersonal power... or not. The current research provides some evidence to suggest that the subjective reality within an intimate relationship can be "immune" to those objective differences, at least within certain limits. But the traditional assumptions have held that "equality of income" is necessary for interpersonal equality and that inequalities in the division of domestic tasks or childcare imply the existence of an unequal relationship. A far more accurate assumption is that the egalitarianism of a relationship is best judged by assessing the manner in which the partners relate to one another. Partners need not be "equal" in order to be equally valued by one another.

At the same time, perhaps there is a "threshhold effect" which operates, and that some minimum (but not equal) level of shared participation (in income-sharing, in sharing of household roles) is required. What is critical, perhaps, is that partners perceive one another to be "making an effort" to share or understand. For example, due to economic inequalities, most wives earn less than their husbands. But it may be that the mere fact

of contributing to the family income, the shared experience of participation in the world of work (empathy) is enough for partners to appreciate their respective contributions as "equal." ("We're both doing the best that we can.") Similarly, it may be that some minimal level of shared housework is necessary so that both partners can appreciate the effort made by the "greater contributor."

Finally, how might this concept of egalitarian marriage be related to social equality between the sexes? It would be foolish to assume that the interdependent balancing of interests will in and of itself generate sexual equality. At the same time, this research suggests that husbands and wives need not have "equal incomes" before recognizing their respective rights to assert themselves and corresponding obligations to be responsive to the other. If husbands and wives can relate in such a manner in the absence of "objective equalities," then it may be that these individuals will also act as agents in transforming the relationships between the sexes in their respective places of employment, for example. Husbands in egalitarian marriages may be the most vocal allies of women in their own workplace. For too long we have assumed a one-directional causality between economic equality and interpersonal equality between men and women. This research suggests an alternative: That sex roles mediate the link between resources and marital power. Efforts to promote greater equality between men and women, to the extent that this is a valued objective (and I would argue that it is), must then be targeted at <u>both</u> structural inequities (e.g., sex discrimination in employment) <u>and</u> individual resistance to change, especially in men.

The balance that an egalitarian marriage can provide both husbands and wives may prove to be the vital connection in how each one integrates work and family. Rather than being the outgrowths of economic equality, egalitarian relationships between husbands and wives could well prove to be its antecedent.[6]

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[6] The question unanswered in this research, but of tremendous impact, is "What factors are responsible for the development of a feminist consciousness?" If sex roles block egalitarian relationships, and androgyny may facilitate their development, how come? What is the connection between androgyny and feminist consciousness? This research has only speculated on a connection, and further exploration of what "provokes" or causes an egalitarian orientation would be a fascinating subject of inquiry.

1. EMPATHY: Understanding and consideration of the other.

2. TRUST: Mutual and reciprocal trust: Trust in the empathy and responsiveness of the other; in the affection, love and commitment of the other.

3. RESPECT: Reciprocal - for the other as an individual, for the contributions of the other, for oneself.

4. APPRECIATION: Of the other as a person, of the relationship, of the similarities and differences between the self and the other.

FIGURE 1: ATTITUDINAL COMPONENTS OF EGALITARIAN RELATIONSHIPS, AS IDENTIFIED BY WORKSHOP PARTICIPANTS (N = 231)

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1. TWO-WAY (OPEN) COMMUNICATION: (a) In situations of conflict: (i) Legitimacy to raise issues (right/obligation); balancing honesty with consideration;
(ii) Encourage the other to raise issues and communicate their needs, preferences, interests etc.;
(iii) Sharing of information as well as feelings;
(b) In situations of harmony. E.g., expressing appreciations to one another.

2. MUTUAL ACCOMMODATION AND RESPONSIVENESS: (a) To the "sensed" or known needs/preferences of the other - communication unnecessary ("intuitive responsiveness");
(b) to the expressed needs/preferences of the other (obligatory), ("solicited responsiveness");
(c) Sense of interdependence and mutual support.

3. DEMOCRATIC, "CONSENSUAL" DECISION-MAKING: (a) Take turns ("trade-off");
(b) Compromise, with best/optimal joint solution (negotiated).
Each partner has equal veto power, equal control.
"Law of Unpredictability:" Outcome of negotiations is not predetermined or expected. One partner's views, preferences, needs, interests are not consistently favored over the other's.

(4). DOMESTIC ROLE ALLOCATION: (a) To the extent that roles may be shared, this could generate greater empathy;
(b) If roles are specialized, then the respective contributions are not taken for granted, do not go unappreciated.

(5).ACCEPTANCE VS. CHALLENGE OF OTHER. (a) Willing to tolerate, accept, even encourage differences; (b) Able to challenge other when interests conflict or when his/her self-interest may be at stake.

(6). NATURE OF SOCIAL CONTACTS/ACTIVITIES. (a) Mutual or shared friends, interests;
(b) Space and time for "own"interests, friends, and self.

FIGURE 2: BEHAVIORAL COMPONENTS OF EGALITARIAN RELATIONSHIPS

FIGURE 3: RELATIONSHIP OF MARITAL EGALITARIANISM TO OTHER CONCEPTS

CONCEPT:	.... AND RELATIONSHIP TO "EGALITARIAN MARRIAGE:"
EQUITY ---------->	NECESSARY, BUT NOT SUFFICIENT: Just because partners may agree that their relationship is "fair" does not guarantee that it will be egalitarian. It could be "objectively unequal" yet still be perceived as "fair."
EQUAL STATUS ("Objective/ Economic Equality") <----------	NOT NECESSARY ... BUT SUFFICIENT?* - Perhaps an egalitarian relationship is necessary for equal status to ever evolve in the first place: Partners who cannot first "relate as equals" could separate or divorce over economic issues such as this. Perhaps interpersonal equality is a stepping stone to social equality: Not sufficient to create it (cf. structural obstacles - discrimination, comp. worth etc), but nonetheless an essential moderating variable.
EQUAL ROLE-SHARING ("Domestic Equality") <--------	NOT NECESSARY ... BUT SUFFICIENT?* - Only partners who relate to one another as equals would be capable of negotiating equal divisions of housework and/or childcare. However: Despite the fact that the relationship may be egalitarian, a host of other factors could cause housework or childcare to be divided up unequally (e.g., skill, time available, interest etc.).

* As an indicator, but not to be confused as a cause of the egalitarianism (i.e., it may reflect the outcome of an egalitarian dynamic).

FIGURE 4:

		HUSBAND EGALITARIANISM (As Rated by Wife)	
		LOW TO MODERATE ($\leq$ 4.0)	HIGH ($>$ 4.0)
WIFE EGALI-TARIAN-ISM (As rated by husband)	LOW TO MODERATE ($\leq$ 4.0)	"UNEQUAL"	"PARTIALLY UNEQUAL" (HUSBAND CONSIDERATE)
	HIGH ($>$ 4.0)	"PARTIALLY UNEQUAL" (WIFE CONSIDERATE)	"EGALITARIAN"

Figure 4 : Classification of Couple (Relationship) Based on Individual Egalitarian Ratings of Spouses on 5-pt. Scale (1 = low, 5 = high).

FIGURE 5: THE EVOLUTION OF AN EGALITARIAN MARRIAGE IDEOLOGY (USA)

TIME PERIOD:	PREVAILING IDEOLOGY AND VIEW OF MARRIAGE:
1950's - Mid 1960's	"Romantic:" 1 + 1 = 1. Mutual dependence; "two-become-one." Marriage perceived as the sub-merging of individual identities. Husbands view marriage as "constraining/limiting." (Negative effect).
Mid-1960's - 1970's	"Individualistic:" 1 + 1 = 1 + 1. Mutual Independence: "I-do-my-thing; You-do yours..." Accept me as I am. Marriage seen as best when it does not interfere with who you are; change perceived as negative, "imposed." (Neutral effect).
1980's - the Future?	"Intimacy & Commitment:" 1 + 1 = 4. Mutual Interdependence. Each partner equally oriented to interests of both self and other. Egalitarian balance, "maximum joint profit." Accept me as I am, but challenge me to change. Marriage seen as having a potentially expansive effect on growth and development. (Positive effect).

TABLE 1

Perceived Levels of Spouse Egalitarianism Correlated with Relative Measures of Status (Age, Education, Income)

	CORRELATION OF EGALITARIANISM WITH:		
	AGE RATIO, WIFE/HUSBAND	EDUCATION RATIO, WIFE TO HUSBAND	INCOME RATIO, WIFE/HUSBAND
HUSBAND'S EGALITARIANISM (As rated by wife)	-.10 (P=.22)	.02 (P=.45)	-.11 (P=.20)
WIFE'S EGALITARIANISM (As rated by husband)	.02 (P=.43)	-.20 (P=.06)*	-.19 (P=.08)*

* Significant at .10.

TABLE 2

Correlations of Relative Status with Egalitarianism of the Relationship

	AGE RATIO, WIFE/HUSBAND	EDUCATION RATIO, WIFE TO HUSBAND	INCOME RATIO, WIFE/HUSBAND
EGALITARIANISM OF MARRIAGE+	-.01 (P=.48)	-.02 (P=.44)	-.17 (P=.12)

+ Three-point scale: 0=Neither individual perceived as egalitarian, 1=One partner egalitarian, 2=Both egalitarian.

TABLE 3

Egalitarianism by Sex Role, Wives

	COUNT / ROW PCT. / COL PCT. / TOT PCT.	WIVE'S EGALITARIANISM (Rated by Husband) LOW/MODERATE	HIGH	ROW TOTAL
WIFE'S SEX ROLE: (BSRI): SELF-RATING	UNDIFFER-ENTIATED	7 47% 19 11	8 53% 31 13	15 24%
	FEMININE	13 72% 36 21	5 28% 19 8	18 29%
	ANDROGYNOUS	7 39% 19 11	11 61% 42 18	18 29%
	MASCULINE	9 82% 25 13	2 18% 8 5	11 18%
	COLUMN TOTAL	36 58%	26 42%	62 100.0

Chi-Square = 7.55 (3 degrees of freedom), Significant at .06.
Cramer's V = .35.

TABLE 4

Egalitarianism by Sex Role, Husbands

		COUNT ROW PCT. COL PCT. TOT PCT.	HUSBAND'S EGALITARIANISM (Rated by Wife) LOW/MODERATE	HIGH	ROW TOTAL
HUSBAND'S SEX-ROLE (BSRI): SELF-RATING	UNDIFFERENTIATED		9 60% 24 14	6 40% 23 9	15 23%
	FEMININE		10 59% 26 16	7 41% 27 11	17 27%
	ANDROGYNOUS		6 37% 16 9	10 63% 39 16	16 25%
	MASCULINE		13 81% 34 20	3 19% 12 5	16 25%
	COLUMN TOTAL		38 59%	26 41%	64 100.0

Chi-Square = 6.35 (3 degrees of freedom), Significant at .10.
Cramer's V = .32.

TABLE 5

Distribution of Wives by Sex Role by Relationship-Type

WIFE'S SEX-ROLE IDENTIFICATION:	1. UNEQUAL, BOTH SPOUSES RATED LOW/MODERATE EGALITARIAN BY ONE ANOTHER	2. PARTIALLY UNEQUAL, WIFE RATED HIGH-HUSBAND RATED LOW/MODERATE EGALITARIAN	3. PARTIALLY UNEQUAL, HUSBAND RATED HIGH-WIFE RATED LOW/MODERATE EGALITARIAN	4. EGALITARIAN, BOTH SPOUSES RATED HIGH BY ONE ANOTHER
	N=27	N=9	N=9	N=17
MASCULINE (n=11)	XXXX 6/27 (22%) **6/11 (55%)	XXXX 2/9 (22%) 2/11 (18%)	XXXXXXX (*)3/9 (33%) 3/11 (27%)	--- 0/17 (0%) 0/11 (0%)
FEMININE (n=18)	XXXXXXX * 10/27 (37%) **10/18 (56%)	XX 1/9 (11%) 1/18 (6%)	XXXXXXX (*)3/9 (33%) 3/18 (17%)	XXXXX 4/18 (22%) 4/18 (22%)
ANDROGYNOUS (n=18)	XXXX 5/27 (19%) 5/18 (28%)	XXXX 2/9 (22%) 2/18 (11%)	XXXX 2/9 (22%) 2/18 (11%)	XXXXXXXXXX * 9/17 (53%) **9/18 (50%)
UNDIFFERENTIATED (n=15)	XXXX 6/27 (22%) **6/14 (40%)	XXXXXXXXX * 4/9 (44%) 4/15 (27%)	XX 1/9 (11%) 1/15 (7%)	XXXXX 4/17 (24%) 4/15 (27%)

XXX = GRAPHIC PERCENT REPRESENTATION (X=5%)
COUNT/COLUMN PCT.
COUNT/ROW PCT.
* SIGNIFIES LARGEST COLUMN CELL (PERCENT)
**SIGNIFIES LARGEST ROW CELL (PERCENT)

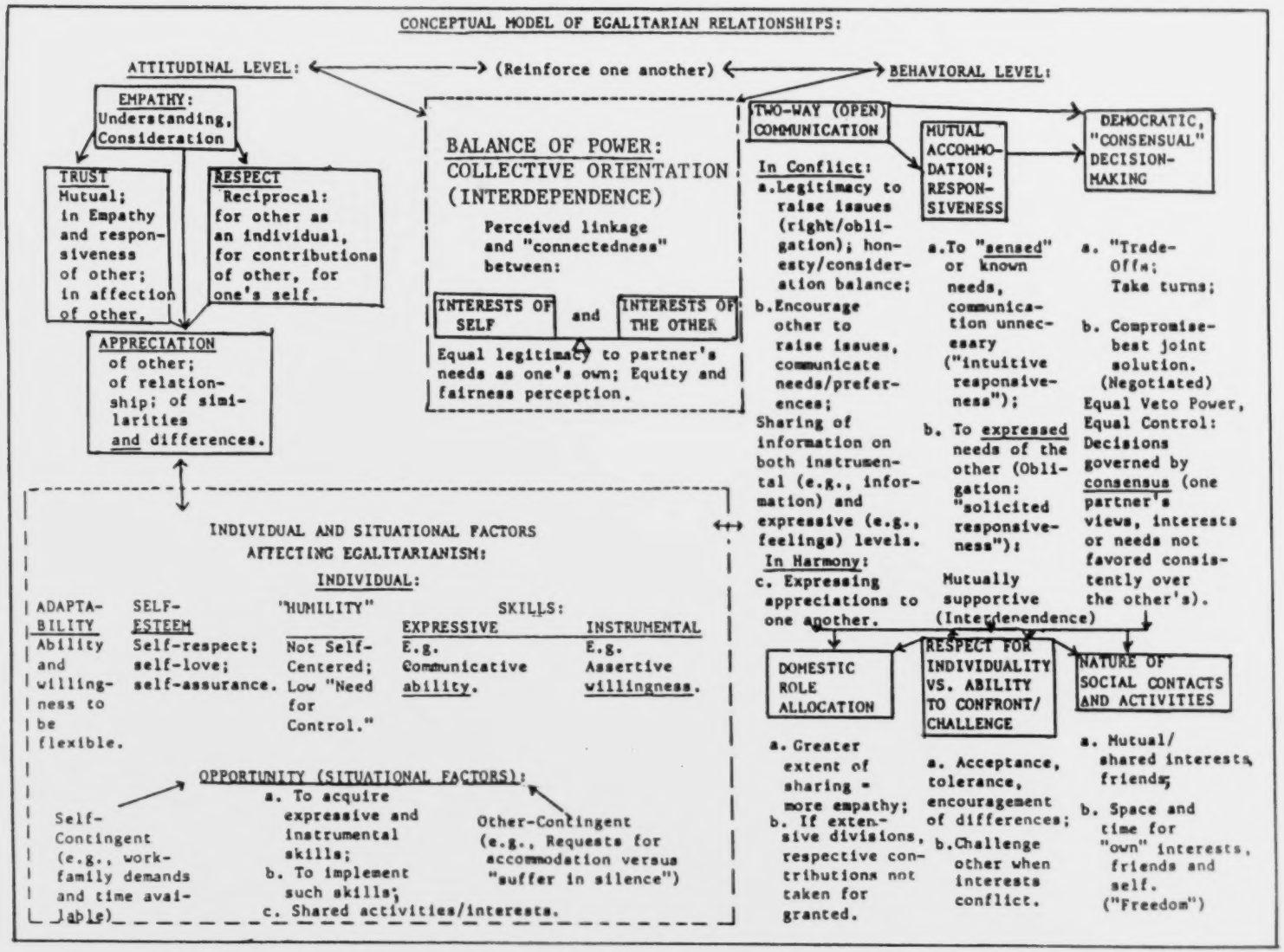
TABLE 6

Distribution of Husbands by Sex Role by Relationship-Type

USBAND'S EX-ROLE DENTIFI- ATION:	1. UNEQUAL, BOTH SPOUSES RATED LOW/MODERATE EGALITARIAN BY ONE ANOTHER	2. PARTIALLY UNEQUAL, WIFE RATED HIGH- HUSBAND RATED LOW/ MODERATE EGALITARIAN	3. PARTIALLY UNEQUAL, HUSBAND RATED HIGH- WIFE RATED LOW/MODER- ATE EGALITARIAN	4. EGALITARIAN, BOTH SPOUSES RATED HIGH BY ONE ANOTHER
	N=27	N=9	N=9	N=17
ASCULINE (n=16)	XXXXXXXX * 11/27 (41%) **11/16 (69%)	XXXX 2/9 (22%) 2/16 (13%)	--- 0/9 (0%) 0/16 (0%)	XXXX 3/17 (18%) 3/16 (19%)
EMININE (n=16)	XXXX 6/27 (22%) **6/16 (38%)	XXXXXXX * 3/9 (33%) 3/16 (19%)	XXXXXXXXX * 4/9 (44%) 4/16 (25%)	XXXX 3/17 (18%) 3/16 (19%)
NDROGYNOUS (n=16)	XXX 4/27 (15%) 4/16 (25%)	XXXX 2/9 (22%) 2/16 (13%)	XXXXXXX 3/9 (33%) 3/16 (19%)	XXXXXXXX * 7/17 (41%) **7/16 (44%)
NDIFFEREN- IATED (n=14)	XXXX 6/27 (22%) **6/14 (40%)	XXXX 2/9 (22%) 2/14 (14%)	XXXX 2/9 (22%) 2/14 (14%)	XXXXX 4/17 (24%) 4/14 (29%)

XXX = GRAPHIC PERCENT REPRESENTATION (X=5%)
COUNT/COLUMN PCT.
COUNT/ROW PCT.
* SIGNIFIES LARGEST COLUMN CELL (PERCENT)
**SIGNIFIES LARGEST ROW CELL (PERCENT)

APPENDICES


CONCEPTUAL MODEL OF EGALITARIAN RELATIONSHIPS:
ATTITUDINAL LEVEL:
(Reinforce one another)
BEHAVIORAL LEVEL:
EMPATHY: Understanding, Consideration
TRUST Mutual; in Empathy and responsiveness of other; in affection of other.
RESPECT Reciprocal: for other as an individual, for contributions of other, for one's self.
APPRECIATION of other; of relationship; of similarities and differences.
BALANCE OF POWER: COLLECTIVE ORIENTATION (INTERDEPENDENCE)
Perceived linkage and "connectedness" between:
INTERESTS OF SELF and INTERESTS OF THE OTHER
Equal legitimacy to partner's needs as one's own; Equity and fairness perception.
INDIVIDUAL AND SITUATIONAL FACTORS AFFECTING EGALITARIANISM:
INDIVIDUAL:
ADAPTABILITY Ability and willingness to be flexible.
SELF-ESTEEM Self-respect; self-love; self-assurance.
"HUMILITY" Not Self-Centered; Low "Need for Control."
SKILLS:
EXPRESSIVE E.g. Communicative ability.
INSTRUMENTAL E.g. Assertive willingness.
OPPORTUNITY (SITUATIONAL FACTORS):
Self-Contingent (e.g., work-family demands and time available)
a. To acquire expressive and instrumental skills;
b. To implement such skills;
c. Shared activities/interests.
Other-Contingent (e.g., Requests for accommodation versus "suffer in silence")
TWO-WAY (OPEN) COMMUNICATION
In Conflict:
a. Legitimacy to raise issues (right/obligation); honesty/consideration balance;
b. Encourage other to raise issues, communicate needs/preferences;
Sharing of information on both instrumental (e.g., information) and expressive (e.g., feelings) levels.
In Harmony:
c. Expressing appreciations to one another.
MUTUAL ACCOMMODATION; RESPONSIVENESS
a. To "sensed" or known needs, communication unnecessary ("intuitive responsiveness");
b. To expressed needs of the other (Obligation: "solicited responsiveness");
Mutually supportive (Interdependence)
DEMOCRATIC, "CONSENSUAL" DECISION-MAKING
a. "Trade-Offs"; Take turns;
b. Compromise-best joint solution. (Negotiated)
Equal Veto Power, Equal Control: Decisions governed by consensus (one partner's views, interests or needs not favored consistently over the other's).
DOMESTIC ROLE ALLOCATION
a. Greater extent of sharing = more empathy;
b. If extensive divisions, respective contributions not taken for granted.
RESPECT FOR INDIVIDUALITY VS. ABILITY TO CONFRONT/CHALLENGE
a. Acceptance, tolerance, encouragement of differences;
b. Challenge other when interests conflict.
NATURE OF SOCIAL CONTACTS AND ACTIVITIES
a. Mutual/shared interests, friends;
b. Space and time for "own" interests, friends and self. ("Freedom")

APPENDIX B: RELATIONAL MODELS BASED ON THE DIVISION OF AUTHORITY

Relational Models based on Division of Authority within Couple

Wife's Predisposition to Authority \ Husband's Predisposition Towards Authority	Submissive; Defering ("Feminine")	Modern: Shared: Egalitarian ("Androgynous")	Dominant; Controlling Demanding ("Masculine")
Submissive, defering "feminine"	(1) "WISHY-WASHY" Indecisiveness Decisions reached by default	(2) Potentially egalitarian: Husband "sponsors" balancing of interests	(3) "TRADITIONAL" Husband dominates Clear decision-making authority vested in husband; Husband's interests placed first, even if wife works or has career ("Two-person career" mode)
Modern, shared, egalitarian "androgynous"	(4) Potentially egalitarian, with wife "sponsoring" balance of interests	(5) "EGALITARIAN;" Open negotiation over interests "Roommate-type" response to family tasks (Dual-career?)	(6) Potentially egalitarian, but Husband's resistance can result in friction and instability
Dominant, Controlling, Demanding, "Masculine"	(7) "ROLE REVERSAL" Clear Decision-making authority in wife; Wife's interests placed first	(8) Potentially egalitarian, but wife's resistance can result in friction and instability	(9) "COMBATANT" Open battles for control: Friction and instability; Both spouses demand priority; Conflict resolution difficult

APPENDIX C: RELATIONAL MODELS BASED ON DIVISION OF FAMILY ROLES

	Husband only income-earner; or wife works but husband's career is "primary"	Both spouses work; equal importance placed on both careers	Wife only income-earner; or, Husband works but wife's career is "primary"
	(1)	(2)	(3)
Wife exclusively or primarily responsible for homemaking	"TRADITIONAL"; ROLE-SEGREGATION	ROLE EXPANSION FOR WIFE: NEO-TRADITIONAL	"SUPERWOMAN"
	(4)	(5)	(6)
Homemaking tasks shared equally		EQUAL ROLE-SHARING; "EGALITARIAN"	
	(7)	(8)	(9)
Husband exclusively or primarily responsible for homemaking	"SUPERMAN"	ROLE EXPANSION FOR HUSBAND	NON-TRADITIONAL ROLE SEGREGATION: ROLE REVERSAL

Relational Typology Based on Work/Family Role Divisions

APPENDIX D: EGALITARIAN RELATIONSHIPS WORKSHOP DESCRIPTION

EXPLORING AND DEFINING "EQUALITY" IN INTER-PERSONAL RELATIONSHIPS: A WORKSHOP EXERCISE

NAME (OPTIONAL):_____ SEX: M F AGE:_____

We've all had different kinds of relationships in our lives. But whatever the relationship has been like, whomever it has been with - whether parent, sister, brother, co-worker, boss, subordinates, friends, girlfriend, boyfriend, spouse, offspring and so on - there is a sense in which some of these relationships are "more equal than others." This exercise is designed for us to take a look at those relationships which we feel have not "been equal" and those which are "equal." Its purpose is to get a better understanding of what we mean when we say that two people "relate as full equals."

I. Think of a relationship you have (or have had) with someone that you can definitely say is (or was) (a) NOT an equal relationship and (b) someone with whom you have (or had) a relationship which was definitely EQUAL.

	"NOT EQUAL"	"EQUAL"
NAME OF THIS PERSON:		
THEIR RELATIONSHIP TO YOU (e.g., FRIEND, MOTHER, BOSS etc.)		

LIST AS MANY OF THE QUALITIES OR CHARACTERISTICS ABOUT THIS RELATIONSHIP THAT LED YOU TO REALIZE THAT IT WAS (a) NOT EQUAL OR (b) EQUAL. HOW DO YOU KNOW THAT THIS PERSON AND YOU WERE (WERE NOT) EQUAL IN THIS RELATIONSHIP? HOW CAN YOU TELL?

NOT EQUAL:	EQUAL:

(CONTINUED)

II. Having identified the characteristics of equal (and, conversely, non-equal) relationships, it is useful to spend some time briefly examining the rationale for developing them. One of the ways of doing this is to reflect on HOW IT FELT (FEELS) to be in such relationships, i.e., what personal advantages or benefits can you associate with either an unequal or an equal relationship? What personal disadvantages or costs have you experienced in your unequal versus equal relationships?

	DISADVANTAGES/COSTS FOR ME:	ADVANTAGES/BENEFITS FOR ME:
UNEQUAL RELATIONSHIP (Can be unequal in "your" favor or unequal "in favor" of the other person) IDENTIFY WHICH: ___MY FAVOR; ___ OTHER PERSON'S		
EQUAL RELATIONSHIP		

III. "STRATEGY." Now that we know what an equal relationship is and why there are ample reasons to pursue them, how do we proceed? Think about the qualities you possess that sometimes STAND IN THE WAY of your ability to relate to someone else as an equal. Then think about the qualities you possess that FACILITATE this way of relating. When you are done with that, spend a few moments thinking about the qualities of other people or the characteristic(s) of the situation that have made "equal relating" either difficult or easy; that have either obstructed or encouraged equality between you and them.

	THINGS I (THEY) DO, QUALITIES WHICH "OBSTRUCT:"	THINGS I (THEY) DO, QUALITIES WHICH FACILITATE:
(Self)		
(Other)		
(Situation)		

We will then "brainstorm" as a group ways in which we can encourage/develop/maintain these "facilitating" conditions or qualities and discourage/eliminate (to whatever extent possible) the "obstructing" qualities and conditions.

APPENDIX E: WORKSHOP RESULTS OF "NOT EQUAL" RELATIONSHIPS

Characteristics of "Non-Equal" Relationships

1. Unilateral control. "Other had power, dominated every situation; domineering; other insisted on using his power over me; She made all the decisions (e.g., what we were going to do); Other could and would intimidate me; I could not challenge him, had to do things unquestioned; Felt I had a "duty" to obey, felt obligated; I may disagree with her, but she does what she wants; Feel obligated to go by his rules and abide by his values; I felt powerless. She could make demands of me that I couldn't make of her." (Note: about two-thirds of workshop participants identified as unequal relationships either one with their workplace superiors or with one of their parents).

2. One-way communication. (i) "He gave orders, told me what to do; He can tell me what to do and I have to listen but not vice versa; Had to do things unquestioned with no explanation given or deemed necessary; lack of real communication; My female boss controls the length and extent of our conversations, is not able to sustain a long conversation with me - can break it off." (Instrumental communication);
(ii) "I would share feelings with her but not vice versa; I usually had to contact her to get together, she didn't take as active a role in sustaining the relationship ("least interest"); I am expected to listen to her deepest problems, but she is not willing to listen to mine." (Expressive communication).

3. Lack of mutual respect. "My opinion would not be sought, or -- if sought -- not taken seriously; I need her permission and have to solicit her advice before I do something, even if I know what to do or how to do it; He demands total respect but doesn't reciprocate; I respect her and look to her for advice, but the opposite isn't true; He would tell me what to do, not ask me; shows no appreciation or respect for what I do."

4. Nature of Social Contacts. "I was friends with her friends, but not vice versa; I was expected to go out with his friends but he wouldn't go out with mine."

5. Reward/Punishment power was one-way. "He disciplined me; She would belittle me; He could berate me but not the reverse; She downgraded me; He controlled my work schedule and pay; He could criticize me; She had power to evaluate me but not the opposite; He would threaten me or deny me privileges; Ability to impose her will on me without my consent; I was hesitant to confront/criticize her."

6. Lack of empathy or understanding. "No understanding of my problems or obstacles; No legitimacy given to my problems; He was impatient and uncaring; She would use me to further her interests but I couldn't rely on her for the same; No attempt to see things from my perspective."

7. Commitment to relationship not symmetrical. "I felt she was not as serious about the relationship as I was; I seemed to work harder at keeping the relationship together, I felt I was more committed than he was; I felt more dependent on her than the converse (for advice, support, information); My needs didn't seem as important as his; I was more worried about pleasing him than vice versa; I would 'go the extra mile' for Dad whereas he never did that for me."

Non-Equal Relationships: Subjective Interpretations by Workshop Participants

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APPENDIX F: WORKSHOP RESULTS OF "EQUAL" RELATIONSHIPS

Characteristics of "Equal" Relationships

1. Reciprocal Understanding (empathy) and Two-Way Caring (consideration). "We both are concerned about the other's life; My husband and I relate as friends, that is, both of our needs are equally important; We accept one another; She is able to understand me without words; I'm not forced to do something I don't want; Is sensitive to my needs for time alone/time to myself; We are sensitive to each other's feelings; It's obvious that there is mutual affection; He cares equally about my problems and his own."

2. Mutual Respect. "We respect each other and each other's feelings; respect for each other; Equal respect for each other as a person; We respect one another's opinions, whether they are in agreement or not; Neither of us feels more important or "better" than the other."

3. Trust. "We trust each other; We share trust; I sense that my needs are as important to her as her own; I feel free to act independently, confident of the other person's approval; I feel like he doesn't just care about his own interests but takes mine equally into account; We can deal with each other's moods, feel like I can confide in him."

4. Shared Power and Decision-making. "Neither overpowers the other; it's give and take; One person doesn't always make the decisions; Neither of us makes all the decisions; We have equal leverage on the relationship; we enjoy the same opportunities for growth since neither of us stands in the way of the other's needs. We're not in competition; I'm not forced to do something that I don't want; We ask, not 'tell.'"

5. Two-way Communication. "Open and honest communication; Each can say anything to one another; We can talk openly about anything; We don't lecture to one another, but discuss things; We share information about our lives; We disclose our thoughts to one another; We are open about our feelings and views; Shared understandings are so great that we sometimes don't even have to verablize them; We talk to each other about anything; We voice our opinions to one another; We ask each other for advice; We both equally will initiate conversations and both of us listen to each other; We don't judge one another, but are free to criticize or give our opinions and they are taken seriously; I feel free to suggest and question, and so does he; We ask, not tell; We give and accept criticism when needed; We share daily experiences."

6. Mutual Support. "We support each other's accomplishments; We lean on each other at different times; Neither gives more than the other; We support each other's beliefs and goals; We offer equal encouragement to one another; We share the same goals; We take turns doing unpleasant jobs, sharing the burden; We give and take, not necessarily 50/50, but as needed; We both support the other's career; We are both concerned about each other's life; We are both flexible with each other and in the activities we do; We help each other and love each other equally; We agree on many of the same things; We are

both equally willing to adjust and compromise, depending on the situation; It's not a one-sided thing; Each of us supports each other and is available to help the other."

7. Sharing of Roles and Responsibilities. "We share all household duties (e.g., cooking, cleaning); We share expenses; We both contribute to the family; We take turns "treating" one another (to dinner, movie, etc.); We share a lot of time with one another; we share our energy equally with one another; All of our money is placed in one joint account; We give equal time to seeing one another; We go places as friends; We are companions; Neither of us has 'expert power' over the other since we are both at about the same occupational rank and income level."

8. Shared, as well as individual, social contacts and activities. "We have mutual friends; I enjoy his friends as much as he enjoys mine; When we go out, it's equally likely to be with my friends than with hers; I have time and space for my own interests, even if I want to pursue them alone."

9. Similarity of Interests and Basic Values. "We share the same values; We share many of the same interests (e.g., travel, sports); We both give each other 'space' and freedom to be themselves; We agree on many or most of the same things and issues; We have similar interests; We share the same interests and likes; We enjoy each other's company; We were brought up the same; We share time together and have fun with each other; We face similar work/family conflicts."

Egalitarian Relationships: Subjective Interpretations by Workshop Participants

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APPENDIX G:

PERCEIVED ADVANTAGES AND DISADVANTAGES OF UNEQUAL RELATIONSHIPS

ADVANTAGES

Don't require as much work/effort (roles and expectations are more clearly defined. (Law of "relationship entropy:" Left to itself, the "normal" tendency will be towards inequality). Can let self be "taken care of."

Can get your way (by direct or indirect means) more predictably. Can impose your will. Or: The opposite, i.e., never/rarely have to assume responsibility for the situation, can rely on the other person to make decisions, figure things out. Saves emotional energy; can evade responsibility.

Sustained through non-confrontation (not as frequent visible/open tension that has to be dealt with).

Can project an image, at least, of intimacy and harmony (conflicts may be less obvious) .

Experience in an Unequal relationship (e.g., whether it's from early childhood/ parent interaction or recent love relationships) can provide:
(a) Opportunity to grow, by fostering independence (e.g., "Since I couldn't lean on my younger sibling, I had to learn to be there for myself.")
(b) Commitment and motivation to pursue a different (more egalitarian) type in the future.

Helps develop tolerance and patience.

Don't have to take the other's views into account; decision-making is quicker/ easier. (Greater "freedom" from consulting with the other).

Have someone to guide you (can be helpful, especially if you are unfamiliar with the situation); can learn from this person. Someone who can/will correct your mistakes and whom you have to listen to. Can't avoid dealing with your errors/faults that the other may correctly be picking up on.

An "ego trip" knowing that the other relies on you (feel needed).

Feel "in control;" "in the driver's seat " (not helpless or powerless).

DISADVANTAGES

Feel helpless, "victimized," "done in" by the other, "used." (frustration/discomfort)

Conscience issues: Guilt, e.g., over having someone act like a "servant" to you.

Restricts open/two-way communication.

Obstructs team-work and productivity (e.g., in organizational settings).

Supresses your full potential/ the full potential of the other.

Inefficent (in personal or professional relationships).

Allows evasion of personal responsbility; can also lead to blaming the other (or being blamed) if they (or you) assumed sole responsiblity for decisions affecting both. (Don't "relate on same level;" don't "see eye-to-eye.")

Contributes to mutual dependence - resulting ultimately in resentment, anger, even violence. Can be destructive for both partners in the end.

Illusion of harmony: Conflicts/tension are there, but not dealt with or resolved. Distorted perspective ("what you see is not what is real.")

False sense of immutability and inevitability (i.e., "I can't help myself. That's just the way I am;" "It can't be changed." These are not excuses and cannot serve as justifications for either inflicting or accepting hurt).

One-sidedness can even result in less "freedom" for one with more power: Burden of feeling responsible for both people.(Don't really know the other).

Can keep partners from empathizing with or sharing same/similar activities. Lack of identification with other (or other fails to identify with you).

Feel "looked down upon" by the other (not respected or paid attention to).

Not listened to; barrier to closeness/intimacy; harmful to self-esteem.

APPENDIX H:

PERCEIVED ADVANTAGES AND DISADVANTAGES OF EQUAL RELATIONSHIPS

ADVANTAGES

Growth and development of both people is facilitated; high trust in other's commitment to not just his/her own interests, but yours as well.
Sharing of different knowledge or skills; not made to feel "inadequate" if don't already know. Expands our potential.
Able to openly confront "tension points" so that they don't mount.("Early diagnosis")
Energizing.
Supportive. (Mutually "empowering").
Fun. A postive experience: Happier.
Truthful.
Less "game-playing;" less concerned with preserving "an image"or "maintaining a good impression." (Can "be myself.")
Shared power reflects, and results in, greater trust. (Power not seen as "limited").
Fair to both: Mutually equitable and satisfying. ("Giving is getting.")
Sense of "fair-play:" Don't feel like you have to be "on-guard" to protect yourself against someone (neither partner desires to "take advantage").
Win-Win assumptions: New vision of power. Power shared is power-enhanced, not power-diminishing!
Get feedback: positive (appreciatons) and negative (confronted when we are acting against the interests of the other or - unknowingly - against our own immediate or ultimate interests).
Guards us against our own self-centeredness and smug self-assuredness: The other may help identify "blind spots" we are unaware of. ("Be humble: Don't assume you have the answers already. Be prepared/willing to adjust your way of thinking." Not "ego-tied" to persisting with your position).
Sense of security (both are "whole people," helping themselves and the other become more, not less). Become aware of own faults in non-threatening way.
Resentment more likely to be avoided.
To the extent that interests/activities are shared, empathy is built: "This person understands me; identifies with me."
Feels good to know you're appreciated; comfortable.
Companionship, can "count on" support; But support, while assumed, is not taken for granted
Makes partners feel "important:" in themselves and to each other (enhances self-esteem).
Can share accomplishments without fear of other being jealous.
Can confront the other without them getting defensive (and be confronted).
More open sharing (communication) and airing of differences enhances team-work (in organizations).
No "power struggle." (Each person knows "they count").
Sharing and trusting reinforces the "friendship."
Decisions are made together, by mutual consent; never "imposed."

DISADVANTAGES

External forces (structure) push towards unequal relationships: Hard work, continual effort required to resist them. Must "unlearn" long-standing psychological associations (e.g., between position/status and deference or dominance behavior).
Can't always have things "go your way." (Unpredictable outcomes).
Hard to confront the other; not only entitled to (right) but obligated to.
May lose sight of how different the two of you really are.
No rules, models to guide you. Requires much individual initiative.
Can't hide from/evade responsibility (no excuses such as "I can't help it.")
Hard to "let go" of own position when you're being challenged.
May feel vulnerable, exposed.
Takes time to develop; time to consider other's viewpoint, especially when you don't feel like it initially.
More efficient way of "manipulating" (e.g., in organizations).

APPENDIX I

QUALITIES/CHARACTERISTICS WHICH CAN EITHER BLOCK/OBSTRUCT OR FACILITATE THE EMERGENCE AND CONTINUITY OF EGALITARIAN RELATIONSHIPS.

1. Ego. Partners in egalitarian relationships must be willing to accept that they may not be right and that they might have to adjust, and perhaps even abandon, their initial viewpoint. (Humility; willingness to change).

2. Social Forces: Racism, Sexism, Socialization to Authority. All our lives, we develop within a social context that reinforces the perception that "differences make a difference." We learn to respond with deference and respect to people who are older than us, make more money than we do, are "bigger" (or taller) than us, are more educated than us and so on. The road to equal relationships forks at this "dead-end" and requires an "unlearning" of these associations. Traditional "status factors," or race, gender, sexual orientation etc. are not a basis for confering authority or priority on either partner! Fortunately, these patterns can be unlearned. And, as with any significant activity, comes more easily and naturally with practice.

3. Perspective on Power. An equal relationship requires that one abandon the traditional "zero-sum" (win-lose) model of power and substitute for it instead a synergistic, win-win model. In this new conception of power, people's power is enhanced, not diminished, by sharing. Consider the poem by Natasha Josefowitz(from Is This Where I Was Going? Warner:1983):

TO BE POWERFUL ALWAYS IS:

TO FEEL powerful often.
TO ACT powerful sometimes.
TO OVERPOWER others seldom.
TO SHARE power whenever possible.

4. Unconditional Regard. Equal relationships require that the partners share in basic common values or goals. The goal may be as simple as "Nurturing your growth and this relationship." Within this framework then, given the shared level of trust and empathy that is a feature of E.R.'s, acceptance of the other as a person is not conditional on them doing things "your way" or to your liking all the time. (Kindness; consideration are key).

5. Skills. Equal relationships require that both partners be similarly not only willing to balance their interests with those of the other, but also able to do so. This means that both must be assertive when their needs are being ignored, and that both must be able to communicate with the other in a supportive, but challenging, manner ("effective feedback"). In addition to developing communication skills (active listening, non-attacking disclosure), sensitivity skills are also important. These refer to both (a) "sensing" when there is a potential "conflict of interests (intuitive sensitivity) and (b) responding to the expressed needs of the other, even if one did not "pick up" on them intuitively (responsive sensitivity). Abandoning hostility or violence (emotional/physical) as "legitimate" tools.

6. Supportive Environments. Seek out new images, new messages, new culture (songs, poetry, books etc.) which model equality and reject inequality.

APPENDIX TABLE J

Sex Role Impacts on Egalitarian Relationships

A COMPOSITE VIEW FROM WORKSHOP PARTICIPANTS
(5 applications: N = 90, 38 Women, 52 men)

I. FACTORS INHERENT IN TRADITIONAL SEX ROLES WHICH INHIBIT THE ESTABLISHMENT AND MAINTENANCE OF EGALITARIAN RELATIONSHIPS:

MASCULINITY ROLE FACTORS:	FEMININITY ROLE FACTORS:
Self-centeredness ("What's good for me is good for the relationship")	"Compulsory motherhood"
preoccupation with "winning"	lack of assertiveness, "wait for others and adjust yourself around them" (Chameleon)
having to be in control	Always place needs of others first
Status differences in our favor (money, age, size & physical intimidation, strength)	learned helplessness, dependency
independence/"sturdy oak" ("I don't need anybody.")	"Be # 2"
Compromise = sign of weakness, esp. for relationships ("tied around her finger")	lack of self-confidence
"Don't back down"	Give up own name ("collusion")
Responsible to "protect" other and "provide" - feel more important	
Keep own name when marry	
Power through initiating	
Difficulty expressing (or even identifying) feelings; out of touch w/self.	

Sex Role Impacts on Egalitarian Relationships (Continued)*

II. FACTORS INHERENT IN TRADITIONAL SEX ROLES WHICH COULD FACILITATE THE ESTABLISHMENT AND MAINTENANCE OF EGALITARIAN RELATIONSHIPS:

MASCULINITY ROLE FACTORS:	FEMININITY ROLE FACTORS:
Success orientation, "meet the challenge"	Caring, sympathetic
rational/logical (for communication)	ability to listen and place needs of other first
persistence	self-interest = function of well-being of other sometimes ("What's best for them is what's ultimately best for me")
daring, take risks (open up)	Flexibility, compromising is not losing
initiating dialogue	in touch with feelings, ability to (a) acknowledge and (b) express feelings openly
independent -self confident, strong	
Assertive	
Willing to stand up for one's own interests	

1. Masculinity factors seem more detrimental than femininity factors;
2. Femininity factors seem more likely to facilitate than masculinity;
3. Elements of both sex role orientations are needed.

WAYS TO CREATE AND MAINTAIN EGALITARIAN RELATIONSHIPS

Having identified what an E.R. is, what its advantages (and disadvantages) were ("why"), and having examined the sex-role and structural/personal factors which can inhibit or facilitate their development, we will now summarize some ways in which these relationships can be developed: the "How to" segment of this analysis.

1. Focus on your own skills: Work on your listening skills. Practice really hearing what the other person has to say; don't just be sitting there waiting for a chance to jump in. Don't interrupt; don't take advantage of the first pause in a conversation; Do focus on what the other person is saying. There are many workshops or training opportunities for you to practice this skill, but you can begin on your own by just controlling your impulse or insisting on finishing what you're saying ("Excuse me, but I'm not quite finished.") A good technique is to restate or reflect back what you think the other person said or what you think they mean. Many disagreements are the result of miscommunication on the initial assumptions made in the conversation. You can "learn to listen better " learn to assert yourself "remind yourself how you would be feeling if you were in the other person's position (practice empathizing) " separate "the message from the messenger:" focus on the person's actions/behavior when you challenge them and don't overextend that to a global judgement about the person as a whole ("judge the behavior, not the person").

2. Focus on your self-esteem. Recall that one of the starting points for an E.R. is that people who feel "whole" in themselves do not need to rely on leaning on someone to "make them whole" (although we all frequently need support). Nor does someone's sense of self in an ER depend upon their ability to dominate the other. Seek out the aspects in what you do that are a source of PRIDE to you. Remind yourself of those often. Go to conferences and feel good about yourself that you are working towards strengthening your egalitarian values. Engage in activities that give you a sense of control over your life; if you ever find yourself feeling "helpless," seek out activities in which you are "in command." (It can even be something as simple as writing a poem).

3. Get support. Join a support group, with people who share your values and commitment to egalitarianism. Go to conferences, such as the Men and Masculinity conference. Sing "alternative" songs to yourself ("Tell it from the heart..."), read alternative poetry and books. BE PROUD THAT YOU ARE "GOING AGAINST THE GRAIN" AND THAT YOU HAVE THE SUPPORT OF MANY OTHERS WHO ARE DOING THE SAME: YOU ARE NOT ALONE.

4. Responsibility. Stop taking or giving away responsibility, but accept personal responsibility for your actions. Once you understand that your "natural" responses to situations are not inevitable, you can begin to reclaim control over these reactions. Above all, keep in mind that it is in periods of confusion and uncertainty that our greatest opportunities for change and transformation lie. Allow and encourage space for that "confusion."

5. Express appreciation freely. Let the other know that you appreciate them. Often. The more you do, the better they will feel knowing that their importance to you is being recognized. The more you do, the more they will reciprocate in kind.

6. Find (create) time for self-reflection. It is hard to communicate our own needs or respond honestly to the needs of another if we are not first aware of how we really feel. To "know thyself" and be self-aware requires thought.

7. Model it. If you want your partner to treat you as an equal, treat them like one. This is especially true if you are the one with the "traditional" sources of power on your side. There are many ways people who want to dominate reinforce that in the way they interact with others: in how they speak, how they dress, how they arrange their office, and so on. Find ways of reinforcing egalitarianism such as de-emphasizing status differences (e.g., insist that your students call you by your first name, if you are a teacher; don't just converse with colleagues at the office, but also support staff and custodial staff). Be a walking example of someone who believes in the common humanity that binds all people with equal respect.

8. Be honest, up-front about your feelings. (see # 6). Don't hide your feelings. Talk about the difficulty you experience altering old, long-standing patterns and roles ; balance honesty with consideration.

9. Don't be afraid of sharing power. Remember: Sharing power will enhance the respect you get. But the respect will be based on trust, not fear. In organizational settings, egalitarian (participative) managers are developers of personal growth, more facilitators than order-givers. Use power in ways that enhance, rather than diminish, the power of others (mutual empowerment). (Note that the masculine definition of power has not emphasized empowering others...)

10. Be loving. Be gentle. Egalitarian relationships are not a stage for competition. Love yourself, but love the other as much. The power of an equal relationship is reflected in the symbolic equation which represents it: 1 + 1 = 4. In an E.R., there are, in essence, four people looking after the interests of the relationship: Two people (the self and the other) to look after yours, and two people to look after the interests and needs of the other. Be ready to assert yourself when your needs call for it, but also be prepared and willing to adapt to the needs of the other. If both partners enter potential conflict areas with this perspective, neither need fear that the other will simply try to "bulldoze them." This "gentle assertiveness" conveys the sense of mutual vulnerability that both partners have allowed themselves by being trusting and open.

11. Finally, realize that in an equal relationship, you never "lose." Even when you (or your partner) adapts entirely to the viewpoint of the other, or if you both compromise to some "middle ground," you never "lose." How can you lose, when the relationship wins? The connectedness between two egalitarian partners is so strong and intimate that what is by consent in one person's interests is also in the other's interest. What advantage, after all, does a "winner" gain if his or her victory comes at the painful expense of someone he or she loves? None.

* ..... * ..... *

APPENDIX L: THE MAIER INDEX OF EGALITARIAN RELATIONSHIPS (MAIER INDEX)

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25. Below is a list of some personality dimensions, each represented by a five-point scale. Please describe your spouse by circling one of the five numbers for each scale. The number 1 always means "most like the phrase at the left end of the scale," 5 always means "most like the phrase at the right end." 2, 3, and 4 represent degrees in between 1 and 5. Please answer honestly.

+	1.	Always shows appreciation for my contributions (financial or homemaking)	*1	2	3	4	5	Never shows appreciation for my contributions; takes me for granted.
	2.	Always insensitive to my concerns; disregards my feelings	1	2	3	4	5*	Never insensitive to my concerns; always takes my feelings into account
	3.	Always fails to understand me; always fails to appreciate my side of the story	1	2	3	4	5*	Never fails to understand me; always appreciates my side of the story
**	4.	Always intent on getting his or her own way; always has to have his or her viewpoint prevail over mine	1	2	3*	4	5	Never intent on getting his or her own way; always willing to compromise or even abandon own viewpoint in favor of mine
	5.	Always self-centered in dealings with me; Always expects his or her preferences to come first	1	2	3	4	5*	Always unselfish in dealings with me: Never expects his or her preferences to come first
+	6.	Always considerate of my wishes and concerns	*1	2	3	4	5	Always inconsiderate of my wishes and concerns
+	7.	Always encourages me to voice disagreement	*1	2	3	4	5	Always discourages me from voicing disagreement
**	8.	Always yields to me in cases of disagreement	1	2	3*	4	5	Never yields to me in cases of disagreement
+	9.	Always makes me feel like his or her full and equal partner	*1	2	3	4	5	Never makes me feel like his or her equal; always treats me as the "secondary" partner
	10.	Never interested in what I have to say about an issue; Never solicits my comments or advice	1	2	3	4	5*	Always interested in my viewpoint on an issue; Always solicits my comments and advice

* Signifies the "high egalitarian" response for that item;
\+ Reverse-scored (item 9 not included in summated scale);
++ Recoded (1 and 5 = 1; 2 and 4 = 3; 3 = 5).

Index of Egalitarianism

APPENDIX M: MARITAL EGALITARIANISM AND THE DIVISION OF HOUSEWORK/CHILDCARE

Husband and Wife, Percent Distribution of Housework, by Marriage Type

PCT. WIFE / PCT. HUS		HUSBAND EGALITARIANISM (RATED BY WIFE) LOW/MODERATE	HIGH
WIFE EGALITARIANISM	LOW/MODERATE	(n = 27) 64.2% 24.4%	(n = 9) 65.0 33.8%
(Rated by Husband)	HIGH	(n = 9) 68.1% 28.8%	(n = 17) 63.2% 31.2%

Husband and Wife, Percent Distribution of Childcare, by Marriage Type

PCT. WIFE / PCT. HUS		HUSBAND EGALITARIANISM (RATED BY WIFE) LOW/MODERATE	HIGH
WIFE EGALITARIANISM	LOW/MODERATE	(n = 14) 77.1% 20.4%	(n = 1)* (--) (--)
(Rated by Husband)	HIGH	(n = 6) 79.2% 20.2%	(n = 8) 70.0% 27.4%

* Insufficient cases.

Correlations of Egalitarianism Ratings with Satisfaction Indices, by Sex

SATISFACTION VARIABLE:	CORRELATION OF SATISFACTION WITH EGALITARIANISM FOR: HUSBANDS BY: EGALITARIANISM OF HUSBAND (Rated by Wife) (A)	HUSBANDS BY: EGALITARIANISM OF WIFE (Rated by Husband) (B)	WIVES BY: EGALITARIANISM OF HUSBAND (Rated by Wife) (C)	WIVES BY: EGALITARIANISM OF WIFE (Rated by Husband) (D)
1. Your MARRIAGE.	.36** (P=.002)	.64**** (P=.000)	.69**** (P=.000)	.31** (P=.01)
2. Extent to which your FRIENDSHIP needs are met by your spouse.	.45**** (P=.000)	.60**** (P=.000)	.79**** (P=.000)	.32** (P=.01)
3. Extent to which your SEXUAL needs are met by your spouse.	.37*** (P=.001)	.33** (P=.004)	.64**** (P=.000)	.20+ (P=.07)
4. Your WORK or career.	.25* (P=.02)	.27* (P=.02)	.01 (P=.48)	-.24* (P=.03)
5. The balance between your work and family roles.	.22* (P=.05)	.38*** (P=.2)	.36** (P=.002)	.07 (P=.31)
6. Your LIFE as a whole.	.42**** (P=.000)	.38*** (P=.001)	.37*** (P=.001)	.05 (P=.36)
7. The CONTROL you have over your life.	.33** (P=.004)	.23* (P=.04)	.39*** (P=.001)	-.06 (P=.33)

+ Significance levels: + =.10; * = .05; ** = .01; *** = .001; **** LT .001.

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